

Father Stephan says, that the most vehement of those who demand the secularization of Indian education are to be found among the most narrow class secretaries, and that their insistence upon the secular theory of education is not ingenious, but is only a cloak for ulterior designs of practically sectarian character.

He believes it to be the universal judgment of all competent persons who have been brought in contact with the Indian problem that its solution in respect of Indian civilization is impossible upon a strictly non-religious basis. To civilize the Indian, to awaken and vivify his moral nature, he must be brought to an understanding of the existence, the power, the omnipresence, omniscience, and the perfect justice and goodness of the Supreme Being. Some sort of religious education becomes necessary to the Indian, as a basis upon which to rear a fabric of general knowledge, sufficient to qualify him as a member of civilized society.

God forbid, further says Father Stephan, that I should find fault with any honest effort to Christianize the Indians. "What I do object to is that the effort now being made to secularize, to "non-sectarize" the Indian schools is a dishonest, hypocritical one, whose sole aim and purpose it is to drive the Catholic Church out of the Indian educational and missionary field, in which it has gained glorious laurels, and to substitute for its influence and teachings that of other religious bodies.

The contracts for the Indian schools are made either with the corporal bodies or individuals of given religious denominations.

The denominational contract schools are not only good, but economical. While the Government pays on most of the contracts from \$108 to \$125, and only in a few cases \$150 per capita per annum, and this strictly for only those children who actually attend the Gov-

ernment schools, as the record shows, cost at least \$300 (and often over) per capita per annum in addition to salaries of teachers, which form a fixed charge whether the attendance of pupils be 1 or 100. It is a fact, which the records of the Indian Office will demonstrate, that the Government schools have all proven relatively expensive, and some of them otherwise objectionable.

A cry is raised of late by certain religious anarchists who call upon the country to behold how much public money the Catholic Church is drawing from the National treasury for the support of sectarian Indian schools. The hypocrisy, the abject mendacity, of this cry must be too apparent to your body to demand exposure at my hands, but it is one which appears to have secured a hearing and in places a following among people uninformed or misinformed as to the truth of the matter. These professed enemies of religious education are careful to conceal the fact that the money is not public money, but it is Indian money, the little all of a tangible nature that the poor red men have left of all their once vast possessions. The duty on the part of the Government to use it for the benefit of the Indians in the most economical manner possible, the further and no less plain and important duty to use it with reasonable deference to the wishes of the Indians themselves, are never mentioned by these "non-sectarian" adversaries. It does not come out of the National treasury, and it does not go to the Church. The schools under the auspices of the Church are paid a certain small allowance per capita per annum, every cent of which and more has been and is necessarily spent in the feeding, clothing, nursing and training of the Indian children.

The buildings, other improvements, facilities, salaries of teachers, matrons, etc., have been freely contributed by this much-abused Church or its mem-